

1841

---

6-12-1841

## Western Episcopal Observer June 12, 1841

Follow this and additional works at: <https://digital.kenyon.edu/observer1841>

---

### Recommended Citation

"Western Episcopal Observer June 12, 1841" (1841). *1841*. 26.  
<https://digital.kenyon.edu/observer1841/26>

This Book is brought to you for free and open access by Digital Kenyon: Research, Scholarship, and Creative Exchange. It has been accepted for inclusion in 1841 by an authorized administrator of Digital Kenyon: Research, Scholarship, and Creative Exchange. For more information, please contact [noltj@kenyon.edu](mailto:noltj@kenyon.edu).



# WESTERN EPISCOPAL OBSERVER.

BEING A CONTINUATION OF THE GAMBIER OBSERVER AND WESTERN CHURCH JOURNAL.

CHAUNCEY COLTON, D.D., PROPRIETOR.

Christ and the Church—Truth and Zeal.

THOMAS R. RAYMOND, PUBLISHER.

VOLUME XI.

CINCINNATI AND LOUISVILLE, SATURDAY, JUNE 12, 1841.

NUMBER 24.

## THE WESTERN EPISCOPAL OBSERVER.

EDITED BY

REV. CHAUNCEY COLTON;  
WILLIAM JACKSON;  
JOHN T. BROOKE;  
HENRY V. D. JOHNS.

PUBLISHED WEEKLY, AT CINCINNATI AND LOUISVILLE,  
BY THOMAS R. RAYMOND.

Printed at the Western Church Press, Rogers' Row, West Fourth-Street, Cincinnati.  
Terms.—Two Dollars and Fifty Cents per annum, payable in advance.

## Observer.

### UNRECORDED GRAVES.

The tombs of princes, they are found  
Amidst cathedral halls,  
With gold and marble glittering round  
The high and trophied walls:  
And crown, and sceptre, imaged fair,  
Proclaiming loudly who lies there.

They of the red right hand, whose fame  
Hath filled the wondering world,  
They too, sepulchral honors claim,  
And sleep with banners furled—  
A glorious and triumphant band,  
Among the great ones of the land.

But where are they, the nameless dead,  
Whose life the birth of time,  
Their life-blood generously have shed  
In Freedom's cause sublime?  
Ay, where are they—not trophy waves  
Above their unrecorded graves.

And where your martyrs, radiant truth!  
Who on the flaming pyre,  
In hourly agony and blooming youth,  
Have stood baptized with fire!  
Their death-songs have gone up to heaven—  
Where are their sacred ashes driven?

Ask we the winds?—the rushing blast  
Hath borne them far and wide;  
Some in the forest's depths are cast,  
Some on the green hill side,  
Oh! if meet fruits might crown such seed,  
They were a harvest rich indeed!

Your tombs, ye wanderers, who repose  
'Neath Africa's burning sky,  
Rejoicing 'e'en in life's dear close  
For science' sake to die;  
Say—who, to grace your exiled dust,  
Hath reared funeral urn or bust?

Ye sleep amid the deserts calm—  
'E'en where you gasping fell,  
Beneath the obelisk's palm,  
Or nigh the brackish well;  
And but the camel's echoing tread  
Furrows the light sand o'er your bed.

I gazed upon a field of death  
Where kingdoms had been won;  
What saw I? The green sod beneath—  
Above, the golden sun;  
Whilst one proud chieftain bore away  
The laurels of that blood-red day.

Rear, rear the cenotaph;—but no—  
'Twere better thus to rest,  
Like gems whose hidden glories glow  
Deep, deep in Nature's breast;  
Thou meet the cold and withering sneer  
Of envy, asking—'Who lies here!'

### PEACE WITH GOD.

The peace of God, ruling always in the conscience of the believer, is to be maintained in the same way by which it was first received. It came by believing, and is thereby strengthened. By the shedding of the blood of Jesus Christ, peace was made between God and man; by the sprinkling of his blood, peace is made between man and God. When this is applied to the conscience by the Holy Spirit, and received by faith, there is a continual preservative against guilt. 'For the blood of Jesus Christ cleanseth from all sin.' Here is the witness of God, and it is always the same. This believed will always bring the same cleansing virtue, and keep the conscience purged from dead works. If at any time guilt defile it, then unbelief has entered, and has been denying, either that the blood of Christ does cleanse from all sin, or that the divine testimony concerning it, does deserve credit. Guilt cannot easily enter into the conscience but by one of these two ways. Examine and see which it is. Do you doubt of the virtue of Christ's blood, or of the truth of God's record concerning it?

You reply, I dare not question either of them, yet nevertheless I cannot with any settled comfort, maintain peace with God. But, it is your privilege to maintain it, confirmed to you by the royal charter of grace, and ratified in it by many express promises. Jesus has made peace by the blood of his cross, and if you believe, what the God of truth says of it, peace should rule in your heart always; for all things are well ordered for you, and sure in the everlasting covenant. On the part of God, all is unalterably fixed and settled. What is it, then, which unsettles you? Is it something you find in yourself? Is it from indwelling sin, remaining corruption a body of sin and death, or from the weakness of your faith and your other graces? What! have you forgotten, that from all these the blood of Christ, cleanseth? Is it from a suspicion that your peace is not right because it ebbs and flows? This should humble, but not discourage you: because there is a gracious provision made to remove your suspicion. God has taken the charge both of you and your peace: he keeps both by his mighty power, as it is written, the peace of God which surpasses all understanding shall keep your hearts and minds in Christ Jesus. You are safe in the hand of God at the lowest ebb, as the highest spring-tide of sensible comfort; because your safe-guard is almighty, and he is equally concerned about your peace, whether you feel it or

not. Your sense of it may vary, but he varies not. There is in him no variableness, nor shadow of turning. How should this stay your mind upon your God, and keep guilt out of the conscience, when you are walking in darkness and have no light!

O my soul, meditate upon these precious truths. Give thyself wholly to them. Consider how deeply they enter into the very being of thy peace. Unless they be understood, thou canst not know the way of peace; and, unless they be received by faith, thy conscience will not be purged from guilt and unbelief. And while these defile it, thou canst not look upon God as reconciled, or delight thyself in him or in his ways. Can two walk together, except they be agreed? But when they are agreed and of one mind, then walking with God becomes pleasant, and all his paths are peace.

Search, then, and examine thyself, O my soul, and that not lightly, and after the manner of dissemblers with God; but closely and thoroughly, by the light of the divine word, and under the teaching of the divine Spirit. Dost thou understand what is revealed concerning the way of peace—what was covenanted in the council of the eternal Trinity—and what has been done in consequence of it? Jesus Christ is the great peace-maker. He has made peace through the blood of his cross. The Father sent him, gave him to be a covenant of the people, to fulfil for them all righteousness, and to be their atoning sacrifice. The Father has seen the work which he gave him to do, and has accepted it—is perfectly satisfied with it, and therefore is infinitely delighted with him and all his. He would now be known by the high style and title of the God of Peace. Fury is not in him to those whom he sees in the beloved; He is a Father, fully, forever reconciled to all his children in Christ Jesus. He loves them as he loves him, with every kind feeling of the most tender parent. And he will bring every one of them to partake, with their glorified head, of the blessings of his everlasting love.

If thine understanding be enlightened with this knowledge of God, is it effectual in thy conscience? Canst thou plead it there? This is the principle thing. Hast thou a good conscience, freed from guilt and condemnation, by believing the record which God hath given of his Son? He is well pleased with him for his righteousness sake. His soul delighted in the sweet smelling savor of his Son's sacrifice. Because he humbled himself and became obedient unto death, even the death of the cross, therefore the Father hath highly exalted him. 'This is the witness of God. Dost thou yield to it and give it full credit? What canst thou set to thy seal that God is true, and that what satisfied him has perfectly satisfied thee, and therefore the peace of God rules in thy conscience, always and by all means?

Remember, this is thy privilege. Thou art called to the enjoyment of it. The evidence is as full as could be desired, for the ending of all strife in the conscience. The greatest honor thou canst put upon the divine witnesses, is so to end, as to suffer no appeal to be made from their decree. Thy conscience should join issue. It should plead thy discharge from guilt under the broad seal of heaven; and should stop the mouth of unbelief with those words written in golden letters in the royal charter of grace—'There is no condemnation to them that are in Christ Jesus.' They are freely forgiven all trespasses.—'They are justified from all things'—'thy sins and iniquities, says God himself, will I remember no more.' These are the immutable words of truth. They cannot be broken. O my soul put honor upon them. Believe them without doubt or wavering. Why dost thou draw back thy confidence? Trust, and be not afraid.—Thou mayst safely venture to believe all that the Lord hath spoken. He will make it good; and the more thou believest, the more will be made good. More faith will bring thee in a richer revenue of peace. May it entirely influence thy conscience, that it may agree with God—neither questioning the infinite value of the righteousness and atonement of Immanuel, nor yet the faithfulness of his promise, under which thou claimest them.—Whoever will, may take them freely.

Let thy faith be ever so well established, yet thou wilt meet with something every day to try it; but remember, the foundation on which thou standest cannot fail, and none, nothing shall remove thee from it. The Lord brought thee to build upon this foundation. He hath begun the good work, and he will not leave his work unfinished. The top-stone shall certainly be brought forth with shouting grace; for his love is like himself. His purposes, his word, his works change not. What if thou feel many things wrong in thyself, thou art sometimes low in spirits; thou canst not be pleased with duties, thy graces are weak, thy love not as it should be, thy best services unprofitable; yet those very things, rightly understood, and improved by the teaching of the Holy Spirit, will be the means of establishing thy conscience in the peace of God. They will lead thee every day to a greater dependence upon sovereign grace: for they will leave thee nothing to trust in, but the righteousness and the atonement of Immanuel, nothing to keep thee, but his faithfulness to his word and work, and nothing to bless thee but his free covenant mercy. Thus they will work together for thy good. Trials will settle thee. Enemies will confirm thee in peace. Troubles will bring thee nearer to God. Amidst all discouragements, thou wilt have this promise to

stay thy soul upon—'I will never leave thee nor forsake thee. His friendship is fixed. It springs from the purpose and love of his own breast and therefore was and is always unchangeably the same in him. Whom he loveth, he loveth unto the end.

Well then, O my soul, thou hast examined thyself. How is it with thee? Dost thou know the way of peace? Art thou at peace with God, being justified by faith? Canst thou plead this peace, and maintain it in thy conscience? Is it a good conscience; does it witness for God? Is it a pure conscience, cleansed from guilt and condemnation? Is it satisfied that the Father is perfectly reconciled through the life and death of his Son? And is it satisfied with the divine record, giving thee a free grant of the benefits of his life and death, and putting thee into possession by believing? Art thou of one heart and of one mind in this matter with the Father, and now, being at peace with him, agreed to walk in this way? If indeed he has been thus gracious unto thee, bless the Lord, O my soul, and all that is within me praise him for the exceeding riches of his love. What a mercy is it, that he hath brought thee into the way of peace! O go on; fear not. Set out daily, with an holy, humble boldness to walk with thy God. And for the guiding of thy feet in his way, and that thy steps may not decline from it, be diligent in hearing and reading the word of God. Study it. Pray over it. Mind what encouragement it gives thee: 'Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by that new and living way which he hath consecrated for us, through the veil, that is to say, his flesh, and having an high priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.' Heb. x. 19, 20, &c. What perfect peace is here proclaimed to the children of God!—Sin had separated them from him, but there is access through Jesus. He is the way to the Father. He is a new way, in opposition to the old way of works, which upon the fall, was shut forever. He is a living way, all that are alive to God live by the faith of the Son of God. He is a consecrated way, every thing needful for their holy walk provided in him. And they are required to walk in his way with boldness: trusting to the blood of Jesus, and depending on the intercession of the high-priest over the house of God, they have access with confidence to the holiest. It is their undoubted privilege to draw near with a true heart, not like a double-minded man, wavering and unstable; but with full assurance of faith, entirely satisfied that God in Christ has nothing in his breast, but love towards them; therefore they should believe in him, and serve him without fear, having their hearts sprinkled from an evil conscience, maintaining peace with continual application of the blood of Jesus, and having their bodies washed with pure water, body and soul being cleansed from guilt and filth of sin by the washing of regeneration and renewing of the Holy Ghost.

ROMAINE.

### AMERICAN BIBLE SOCIETY.

[Abstract of the Twenty-fifth Annual Report, presented May 13th, 1841.]

One quarter of a century has passed away since this Society was organized. In the course of this period great changes have occurred both among its conductors, and in the condition and aspects of the world. Three of its Presidents, twenty-three of its Vice-Presidents, and seventeen of its Managers have, in this time, been removed by death. Seldom has an annual report been presented which did not record the decease of some here associated. During the year now closed, Zachariah Lewis, Esq., of Brooklyn, Samuel Bayard, Esq., of Princeton, N. J., and General Santander, of South America, three of the Vice-Presidents, have been removed, together with Marinus Willett, M. D., one of the Managers. Two of the above, Messrs. Lewis and Willett, were on the committee appointed to prepare for the exercises of this very occasion. But their seats to-day are vacant, they are called to participate in other and higher festivities, even those of the upper temple.

But while allied on the one hand by the removal of valued coadjutors, the Managers feel on the other hand, that they are bound to be grateful for the many providential facilities granted for circulating the Holy Scriptures—the great object of all here associated. In the course of the Society's labors nearly 3,000,000 of Bibles and Testaments have been sent forth directly from its depository, and means furnished for publishing not less than 200,000 copies more in foreign countries, and foreign tongues. They have been published in five Indian tongues, in seven of those spoken in Europe, in five of those used in Asiatic Turkey, in seven of those of Indian, in the Chinese, the Hawaiian, the Sandwich Islands, and in the Grebo tongue on the west coast of Africa. Means have also been furnished for the purchase and distribution of the Scriptures in as many as twenty additional tongues, making something like fifty in whole they have directly and indirectly gone forth to the world.

When it is remembered that these 3,000,000 of copies have gone not to the rich, the well supplied, but mainly to the poor, the neglected, and when it is remembered that this word is quick and powerful, and is not to return void, we cannot but look for results great and glorious beyond our present power of comprehension.

A review of the Society, therefore, for a quarter of a century, both by exhibiting the uncertainty of life, and the many favoring providences attending past efforts to circulate the Scriptures, should stimulate all here assembled to increased exertions for the future.

### Life Directors and Members.

In the course of the past year, 400 individuals have become Life Directors and Life Members, the names of which will be published in the Report.

### New Auxiliaries.

In the same time nineteen new Auxiliaries have been formed, mostly of those in the Western States. A good number of languishing societies have also been recognized, and have commenced anew their appropriate work.

### Financial Secretary.

The Rev. Edmund S. James, who was appointed to this office one year since, will now devote his whole time to its duties and aid by correspondence, by co-operation with agents, and by visitation to the auxiliaries, to increase the funds of the Institution, so as to meet the growing wants of the times.

### Reprints.

The Managers, as stated last year, have reprinted and bound in one large volume the Reports of the first twenty-two years of the Society. The volume is sold for two dollars to auxiliaries, &c. They have also printed a small pamphlet entitled 'Brief View' of the plans and operations of the A. B. Society, for the use of agents, and others, who are engaged in promoting the Bible cause.

They have furthermore been induced to publish a statement in relation to the character of translations patronized by the Society. This statement is published in the 'Extracts of Correspondence' for March last, and also a few copies in pamphlet form.

### Receipts.

These from all sources amount to \$118,860.41, being \$21,505 more than those of the preceding year. At the middle of the year the Board were apprehensive that there would be a falling off in the annual income. They are grateful, however, that for a few months a growing zeal has been manifested in many of the auxiliaries producing the happy results specified, and giving promise of still more liberal assistance in future.

### Legacies.

Among the above receipts \$7,747 were from legacies. Of this sum \$5,000 were by bequest of Miss Mary Ann Brimmer, of Boston, by hands of Wm. D. Sohler, executor, and \$2,202 were received from the estate of the late John Shanks, Esq., by his executor and surviving brother, Wm. M. Shankford, Esq., of Portsmouth, N. H. By a recent letter from the executor (to whose generous assiduity the Board feel much indebted,) it is learned that the remaining portion of the legacy will soon be paid over to the Treasury.

### Books Printed.

The whole number of Bibles and Testaments printed in the course of the year is 166,875. The stock in the depository is still low, and will be enlarged as fast as means can be procured.

### Books issued.

The number issued since the last meeting is 150,202, making an aggregate of issues in twenty-five years of 2,795,698. The number issued the last year is 8,096 less than those of the year preceding. This is a matter of deep regret as all the examinations made go to show the need of a greatly increased distributions. Several of the auxiliaries have not ordered a book in two years.

### Traveling Agents.

Six persons have been engaged in this service through all the year, and nine more for a part of the year. At the present time fourteen are in commission, viz: one in New Hampshire and Maine, four in New-York and Connecticut, one in New Jersey, three in Ohio and Indiana, two in Illinois and Wisconsin, one in Kentucky, one in Tennessee, one in Georgia, and one in Arkansas. Two of the above, however, give but half of their time. There is one general traveling agent, who visits different parts of the country as the Board may need his services, and also one foreign agent for the Levant.

### Operations in the different States.

To the State of Maine, having 13 auxiliaries, there have been sent the past year 900 Bibles and Testaments, and 1,115 has been received from the same. There is an obvious need of a new exploration and supply of this State.

To New-Hampshire have been sent 1,990 Bibles and Testaments, and \$874 has been received from them.

To Vermont have been forwarded 2,769 copies of the Scriptures, and \$1,158 received. The Bible Society of this State have resolved to raise \$5,000 in aid of the general cause. This Society employs an agent of its own.

From Massachusetts has been received the past year, \$16,696, books have been ordered thither from your depository. From seven of the counties in this State, liberal aid is received generally. From Boston itself, however, less is obtained for this than for most other societies. There is need of some more efficient means of bringing its claims before the churches and citizens.

From Rhode Island has been received \$445, and 1,361 books have been forwarded.

From the State of New-York has been received \$36,413, and books have been forwarded to the different counties, to the number 52,681 copies. Several of the local so-

cities, as the entire report will show, have raised funds to the amount of about \$2,000; and in nearly one-third of the counties, the work of systematic supply is in progress.

To the State of New-Jersey, 2,158 Bibles and Testaments have been sent, and \$3,332 has been received from the same. Three counties are engaged in systematic supply.

To the State of Pennsylvania 13,134 books have been sent, and \$9,708 received from them in payment for the same and as donations. Vigorous measures are in train by the Pennsylvania Bible Society for the supply of the State. From investigations already made, it is apprehended that not less than 20,000 families are without the Bible.

To the State of Delaware have been sent 43 books, and from them has been received \$280. The supply of this State was completed the year preceding.

From Maryland has been received \$2,830, and books have been forwarded them to the number of 6,535 copies.

From the District of Columbia has been received \$2,377, and books sent them, 139 copies.

To Ohio have been forwarded 8,234 Bibles and Testaments, and \$4,914 has been remitted from them to your treasury. About 20 of the county auxiliaries are engaged in the work of regular supply. Young Men's Bible Society of Cincinnati collected funds last year to the amount of \$3,889 78, and distributed 4,608 Bibles and Testaments.

To Indiana have been sent 912 books, and from thence has been received \$751. The State is in great need of a general supply.

To Illinois have been sent 1,682 Bibles and Testaments, and money obtained from thence to the amount of \$2,121. The society of Ogle county procured books, employed an agent, visited 2,551 families, 241 of which were found destitute and supplied.

To Michigan have been sent 1,532 books, and funds obtained from thence, \$394. The State Bible Society has been recognized.

To Missouri have been forwarded 350 Bibles and Testaments, and \$30 has been remitted from thence to your treasury. The Missouri Bible Society employs its own agent.

From Kentucky \$1,377 has been received, and 1,046 books have been sent to the State. The societies of Louisville, Shelbyville, Lexington and Maysville, are the most efficient. The agents of the Lexington Bible Society have visited several of the eastern counties bordering on Virginia, with interesting results, which will appear in the report when published.

From Tennessee \$2,374 has been received, and 1,088 books have been ordered thither. Nearly all that has been accomplished has been in the vicinity of Nashville, where an agent has recently commenced his labors auspiciously.

From Virginia \$2,129 has been received, and books have been called for to the number of 6,941 copies. The society of the State employs an agent of its own, and who has performed a long and interesting tour in the mountainous parts of the State bordering on Kentucky.

To North-Carolina have been sent 1,139 Bibles and Testaments, and \$597 received from thence. One auxiliary, that of Salem, has been active and useful. An agent from the Parent Society is about to commence an agency in the State, which greatly needs his services.

In South-Carolina an interesting Bible Convention was held at Columbia the last winter, when measures were adopted for exploring and supplying the State. The number of books sent there in the course of the year is 2,686, and the amount of money received \$215.

To Georgia 2,419 Bibles and Testaments have been sent, and from them \$822 received. The Bible Society of Savannah and Darien have united and employed an agent, a Baptist minister, who has undertaken to explore 12 or 14 counties. He has already visited six of them, and found nearly one-half of the households without the Bible.

To Alabama have been sent 225 Bibles and Testaments, and from the same has been received \$372. This State is in great need of an agent and a thorough supply.

To Mississippi have been forwarded 2,231 books; and received from thence \$2,862.

To Louisiana have been sent 392 books, and from thence received \$952.

To Arkansas have been sent 150 books. An agent has recently commenced his labors in this State with good prospects.

To the Territories of Wisconsin, Iowa and Florida, have been sent in all 472 Bibles and Testaments, and from thence received \$111.

From the above sketch of what has been accomplished by the Bible cause the past year, it will be seen that in many of the States nothing like an adequate supply of the word of life has been furnished. In some instances the deficiency is alarming. Something must be done to increase the distributions in our new settlements. Agents must be sent thither and books must be furnished by the older States, or infidelity and a false religion which chooses to dispense with the Bible, will make fearful progress.

### Female Bible Societies.

Generous aid has been received as usual from these useful auxiliaries—one of which contributed over \$2000. Institutions of this kind are more peculiarly important since the national Society is called so extensively to aid the circulation of the Scriptures in foreign countries.

### Distribution among the Seamen, Boatmen, and Emigrants.

Great attention is paid to this subject in some of our cities, but in none so much as is required. In ten months of the past year arrived in the port of New York 57,889 emigrants, most of whom were visited by the agents of the New-York Bible Society. The Bible Society of Cincinnati supplied in the course of the past year more than 1200 boatmen and emigrants.

### Foreign Operations.

Books have been sent the past year in larger or smaller quantities to Texas, to the Mohawks in Canada, to Hayti, to Monte Video, to S. America, to New South Wales, to Bevinut, in Syria, for seamen, &c. to a German missionary in Moldavia and Wallachia, (500 copies) to the Nestorian Mission, for Jews in Germany by request a few Hebrew New Testaments.

### Grants of Money.

To promote the circulation of the scriptures abroad, the following grants of money have been made: To aid distributions in France, through the Rev. Robert Baird, agent of the Foreign Evangelical Society, \$832 55.

To Messrs. Ropes and Gillingham of St. Petersburg, to aid distribution in Prussia, \$1000.

To the Belgian Bible Society, on request, \$400, for distributions to Belgium.

To the Board of Foreign Missions of the Presbyterian Church, for preparing and distributing the Scriptures in Northern India, \$1000.

For preparing and publishing an edition of the Hebrew Spanish Old Testament at Vienna, for Jews, by Rev. M. Lehnfler, \$1,000.

For preparing and circulating the scriptures at Ceylon, \$4000.

For the same at Madras, \$6000.

For the same at Madras, \$2,000.

For publishing the Hawaiian Scriptures at the Sandwich Islands, \$5,500. The translation of the Bible was there completed on the 25th of February 1839. It is an excellent translation, and the work is eagerly sought by thousands of readers. The recent, forcible, establishment of Roman Catholics there, makes it more important than ever that the Bible should be as far as possible in the hand of all the people.

To the Rev. S. H. Calhoun, the Society's agent for preparing and distributing the Scriptures at Constantinople, and the Levant, \$3,502.52.

For printing the Gospels in the Grebo tongue, on the West coast of Africa, \$350.

The above grants of money (about \$30,000 in all) though by no means meeting all demands, are well calculated to cheer our missionary friends, and fellow laborers, in foreign countries. These friends all feel that as their missions advance, as their pupils and converts begin to read, the Bible is indispensable to their growth in heavenly things. As these pupils and converts are rapidly increasing in numbers, the friends of the Bible cause can all see, that means, much more liberal than heretofore, must be furnished in future. \$50,000 is the least sum which should be provided for the coming year. Will the Auxiliaries ponder this fact, and do according to their ability, after furnishing the word of life to those who read it in their respective fields of action?

### THE MIND OF MAN.

'The Mind is its own plan, and in itself  
'Can make a heaven of hell—a hell of heaven.'

'The mind,' says Dr. Dwight 'is a world of itself; in which happiness of a high and refined kind can exist: a happiness, without which, external good can be of but little value. In the great business of attaining happiness, its first concern is with itself. If disorder, tumults, and tempest reign within, order, peace, and serenity from without will find no admission. The first step towards real good is self-approbation. So long as the mind is necessitated to see itself odious, deformed and contemptible; so long as the conscience reproaches and stings so long as the affections are ordinate, base, insincere, rebellious, impious, selfish, and guilty; so long as fraud, is cherished, truth rejected, sin loved, and duty opposed; it is impossible that quiet, consolation, or hope should find a residence there. Self-condemned, self-abhorred, self-despised, it must fly of design from all conversation with itself; and find its poor and transient pleasure in the forgetfulness of what it is, and in the hurry and bustle of external employments and companions. From the sweet and peaceful fireside of harmonious and happy affections and purposes; from the household serenity of a satisfied conscience, and of a blameless life, it is forced abroad, to seek, without success, to slake its thirst for happiness, in streets and taverns, in routs and riots. Sickly, pale and languishing, it looks for health and ease in medicines which cannot reach the disease, and turns in vain for relief to sports and sounds, for which it has neither eye nor ear.'

This extract from Dr. Dwight might be continued at great length, as that powerful writer pursues the same course of thought with a variety of amplification.

As men grow hardened, the preaching of the gospel becomes less and less effectual with them. The wrath of God, threatening condemnation to the wicked, they learn to disregard. The awful denunciations of his word, which could at one time awaken the voice of conscience, has become an unmeaning letter.



## Communications.

[There is an affecting, simple pathos in the following lines, written a few days after the decease of President Harrison, which will touch a cord in every heart. A nation's grief—the mourning families and altars of this whole land, have testified to the affectionate veneration in which our late Chief Magistrate was held, and with which his name is cherished,—but what is all this to the grief of his own darkened and desolated home—to the sorrow of bleeding hearts there? The tender, elegiac tone of the following will commend it to a wide circulation—apart from the fact that it is from the pen of one who mourns as only an affectionate and devoted daughter can mourn.]

For the Western Episcopal Observer.

Father! dear Father, must we give thee up,  
And thy lov'd form on earth behold no more?  
Oft have we tasted of 'filiation's cup,'  
But never drained its bitter dregs before.

All will lament thee, father; but they know  
Not the deep grief thy wife and children feel;  
At times, too deep for even tears to flow,  
Or any outward sign our pangs reveal.

Calm be thy sleep, my father; thou shalt rest  
Near to the home thou lov'd'st in life so well;  
Here in this lovely valley of the West,  
Thy funeral hymn upon the breeze shall swell.

The tongue of malice cannot stain thy name,  
Nor cause thee sorrow, 'neath the peaceful sod;  
We trust more brilliant than thy earthly fame,  
Is now thy station near the throne of God.  
Cincinnati, 30th April, 1841. LEXIDA.

For the Western Episcopal Observer.

## MEETING AT LEXINGTON KY., ON THE SUBJECT OF CHRISTIAN UNION.

It is said that the Rev. Mr. Campbell in his remarks upon Baptism, made the broad assertion that the 'religious party' of which he is a 'public speaker,' does not believe in Baptismal Regeneration as does the Church of England: If he had said as some few ministers of the Church of England believe, no exception could reasonably have been taken to the remark, but he surely ought to have known, that the Church of England holds no such doctrine.

It is said, that he made use of the following argument on the question of the mode of baptism. Let the members of the several 'religious parties' in this house, be supposed to represent the whole christian world. If the question be, whether *sprinkling* be the right mode of baptism, the representatives of millions would answer yes, and of other millions, no. So, if it were *pouring*, the answer would be the same. But if it were *immersion*, the unanimous response would be, yes. Now if the speaker puts the case thus, whether immersion be the *only* right way, the unanimity of the response is denied,—but if he put it, whether it be a regular and valid mode, he is right, most emphatically right; and to many minds the argument is irresistible. The advocates for immersion cannot conscientiously yield this point; but there is no such scruple on the part of others in receiving immersion. It ought therefore, most undoubtedly to be included in the bond of union. But did the speaker never listen to an exactly parallel argument in favor of Episcopal Ordination? All its advocates deny the *regularity*, and many question the *validity* of any other ordination. There are none, however, who question that Episcopal Ordination is a regular and valid mode of ordination. This, therefore, ought most unquestionably to be yielded to Episcopalians, as immersion was yielded to the Baptists.

The same line of argument may be further applied to a primitive and scriptural Liturgy—to class meetings and love feasts, somewhat as practised by our excellent Moravian and Methodist brethren—and to communing every Lord's day, one of the few points in which the Campbellites are emphatically in the right.

It is said that the 'speaker' remarked that perhaps no man of his age, or in this country, had been placed in a position more favorable for becoming the head of a new 'religious party,' than himself; but that nothing could induce him to assume such a position.

Had this 'speaker' forgotten that he who *excuses*, when there is no occasion for it, may, without breach of charity, be supposed to *accuse*?

A. C.—N.

## The Episcopal Observer.

THE PULPIT, THE PEN, AND THE PRESS.

CINCINNATI AND LOUISVILLE:

SATURDAY, JUNE 12, 1841.

'RELIGIOUS NEWSPAPERS.'—Among papers of this character, we notice the Western Episcopal Observer, published simultaneously at Cincinnati and Louisville, edited by the Rev. Chansey Colton, assisted by others, in taking an influential position. The editorials are racy and forcible, and the selections are made with taste and judgment. Such a Journal cannot fail of being fruitful of good to others, whatever it may be of profit to its publishers.

We introduce the above from a late number of one of our leading eastern exchanges, simply as a text for a paragraph or two touching our paper and its relation to the good faith of certain of its subscribers—and with no view whatever to laud ourselves and the humble and ill-reputed work upon our hands. This work is good and important for the Church—its hire, in the way of usefulness, is of great and special account with us; and therefore, we never suffer ourselves to feel the slightest discouragement, though the hire in the promptly paid money of those for whom we labor, is less than that of the humblest day-laborer of city or country. It is even so—and this, simply because religious men will not discharge religiously and in good faith, their obligations as subscribers.

We could put in plain type the name of a flourishing town, not a thousand miles from Cincinnati, in which we have a respectable list of subscribers, only one or two of whom ever think of paying for the Observer, even though an agent be sent to their doors. We have, however, borne this painful disregard of a common principle of equity, in this, as in other similar cases, patiently and hopefully. We do still hope that the subscribers to whom we refer, will 'come to a better mind,' and that before the close of the present half year, they will send their dues to our publisher. His weekly expenses in the issue of the paper, apart altogether from any remuneration for editorial labor, require that every delin-

quent subscriber should be faithful in this matter, during the remaining two weeks of the present half year.

## THE DOMESTIC CIRCLE.

The delicate state of health of the lady to whom our readers are indebted for the interesting matter of this department of our paper, has prevented her furnishing for the last two or three numbers, quite as much in a fresh and original way, as usual. Our present number contains a leading article from her pen, 'The Effect of Light on Vegetation,' which will, we doubt not, afford pleasure to our juvenile readers, and may be read with profit, by children of a larger growth.

The matter of the Domestic Circle being all in the same type, we request that our readers may be accustomed to distinguish which is original and from the pen of Miss Cox, by its having no signature, and being without acknowledgment as from any other author or work.

## WHY SHOULD I SUPPORT MISSIONS?

Because, if you are a christian, your religion demands it. God has commanded, 'Go ye into all the world, and preach the gospel to every creature.' 'Go ye therefore, and teach all nations.' We believe that in a heathen land, those who do not walk according to the light which God has given them, are forever lost: Rom. II, 18—22; II, 7—9; III, 20—22. We believe that in a christian land, all who are not true believers, are finally condemned: Luke XVI, 16. Now this loss and this condemnation are most awful to contemplate. The condition of the lost must be one of inexpressible misery and that for ever. The outcasting from the presence of the Lord; the knowing of the worm that dieth not; the torment of the fire that is never quenched; the slavery of evil passions which cannot be indulged; the hopelessness of change; the certainty of unending and unmitigated suffering;—all this, and much more, must be the fate of the lost. Now this condition can only be avoided, by a true belief in Christ in this life:—Acts IV, 12; and no one can believe except the gospel be presented to him. 'Whosoever shall call upon the name of the Lord, shall be saved. How then shall they call upon him in whom they have not believed? And how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?' That such a miserable fate awaits a large portion of the world—most of the heathen, and many in our own land, no one can be ignorant. They are in sin, and consequent condemnation. They might know better, but they will not. They might be retrieved, but no one goes to seek their souls, therefore they die. But we have the gospel in its purity; we enjoy its blessings; we call ourselves christians. We have wealth, we have means, and we can give of them, if, as real disciples of Christ, we choose to deny ourselves. It is therefore absolutely and physically in our power, to send out preachers. We can send the gospel to those who have it not, if the love of Christ constraineth us. We can send out and support missionaries: there is no absolute hindrance in the way. The ignorant can hear, they can believe, they can be saved, through our instrumentality under God. It is in the powers of most of us thus to work for the salvation of souls. It is objected that many who hear may refuse the gospel! It is true, it may be so; but will not some be saved? Will not one soul be gathered into the flock of Christ, by every missionary we send? One soul is worth worlds. But the probability, nay, the absolute certainty is that many who are now perishing will be saved, for the Lord has promised, 'So shall my word be that goeth forth out of my mouth; it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.' Thus then it is apparently our christian duty to send out and support missionaries. As christians we profess to love Christ, and therefore we love our fellow men. If we love our fellow men, we shall strain every nerve to save them from endless misery. I cannot understand how we can be said to love our fellow men, when we do not endeavor to benefit them. Love, when it can be, is ever active. If we do not strive to save the perishing, can it be said that we love them? But 'if a man say he love God, and hateth his brother, he is a liar. This commandment have we from him, that he that loveth God, loveth his brother also.' This is active, energetic working love, not passive and idle love. If, therefore, we love men, we shall do all that is within us to send the gospel to them, as the greatest blessing which can be conferred upon them: yea, though it cost us toil and self-denial, and many a pang to part with our wealth. Of what value will it be in the next world that we were rich here? 'How hardly shall he that has riches enter into the kingdom of heaven!' Of what value will it be in the next world, that we denied ourselves, and sent preachers to those who must otherwise go down to the grave in sin. 'They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.' If we be content to see our fellow sinners every where perishing around us; if we do not endeavor, if we do not give when we might, to send the offer of salvation to them, can it be said that we have any regard for them? If we love not men we love not God, and what is our profession but a professed hypocrisy? What a strange sight is a penurious, money loving christian! What can the angels of heaven think of such an one?

'Who did leave his Father's throne,  
To assume thy flesh and bone?  
Had he life or had he none?  
If he had not lived for thee,  
Thou hadst died most wretchedly,  
And two deaths had been thy fee.  
He that lovesth God, though doors,  
Tells to all he meets, his cross:  
He that sines, hath he no loss?  
He that finds a silver vein,  
Thinks on it, and thinks again:  
Brings thy Savior's death no gain?  
Who in heart not ever kneels,  
Neither sin nor Savior feels.'

[HERBERT.

F.

KENAWHA, APRIL, 1841.

To the editors of the W. E. Observer.

DEAR BRETHREN:—The welfare of the church in every part of the country must be interesting to your readers. I hope therefore, that a communication now and then, from one who is for a short season a wanderer from the diocese of Ohio, may not prove unwelcome. A promise of long standing led me to spend my last Sunday in the limits of the diocese, with a reverend brother in whose interesting parish I have in times past, spent many pleasant hours. This people have always seemed to be warmly attached to the church, and willing to make every exertion to promote its interests. Could I have placed my finger upon any parish on the map of the West, where there were decided elements of prosperity a year since, it would have been upon this parish. They have the services of an able and devoted pastor: they are at no inconvenience to supply his temporal wants; they have a tasteful temple,

where every returning Sabbath they are gathered together to unite in the holy aspirations of our worship. The commercial advantages of the town offer the certainty of continual increase, but after all, things are not as they were, and this fair promise is in danger of being blighted. Here I had supposed were devoted friends of Christ, who would not scruple to sacrifice on the altar of duty every minor passion and prejudice. I will still believe it. The cloud which has arisen is only for a small moment. It must soon be dissipated, and the light of spiritual peace and joy will again illumine the path of those beloved followers of a crucified Savior.

Services were continued in this parish for three days, and the communion was administered on the morning of Sunday. I was advised, on separating from my friends in this parish, to put my family and humble equipage on board of a steam-boat, and to ascend the Ohio to a point where it is intersected by the great western road through Virginia, which I did, and at night we reached safely the place of our destination. Nothing surprised me more in this day's journey than the immense amount of travel and transportation on this noble river, and the prodigious commercial resources of the country of which it is the outlet. It was full to the brim, but not running over,—and every hour we passed immense rafts and large steam-boats, the latter laden to the water's edge, in many instances with the fabrics of every nation and kindred and people, and the natural productions of every clime. From New Orleans they were freighted upwards with the sugars, drugs, spices and wines of tropical regions, and from Pittsburgh downward, with the substantial of life, utensils of iron and wood, and every kind of furniture necessary in the requisitions of modern civilization, and from various intermediate ports with worlds of salted meats and flour.—The increase of the Episcopal church in the United States was apparent from an incident in this day's journey. There was a time when every clergyman in the church was known, however obscure, and that not long since; but there was another clerical brother with us during the whole day, and we knew nothing of each other's presence until we were just on the eve of separation, and when accidentally introduced, neither knew any thing of the other's history or character.

The next morning after leaving Guyandott, we traveled leisurely and pleasantly on the banks of the river of the same name, for several miles, after which we turned more to the north in the direction of Coalsmouth, the junction of the Coal and Kenawha. After a whole day's ride by well-cultivated farms, the hedges and hills all along beautifully variegated with evergreen pine and cedar, intermingled with the softest pencillings of the red bad and dogwood, upon which the eye ever rests, we descended at sunset, the steep hills, which admit the traveler suddenly into the charming valley of the Kenawha. The day had been cloudy, but just then the sun broke out and gilded with its cheerful light the wooded eminences which bound the northern ridge of the valley, as they stretched in long perspective into the horizon, and reminded us of the light of heavenly glory which so often brightens up the last hours of the faithful christian, when the journey of his life is ended. We soon reached the level of the valley, and at a sudden turn of the road, were greeted with a sight of green lawns and white palings, surrounding a large and commodious mansion, whose smoking chimneys and elegant appearance gave every indication of thrift and comfort. We drove on until we came to the fine bridge over the Coal river. Here occurred one of those little incidents so common, in Virginia especially, and which, whenever they occur, give to the minister of the cross, a sense of favor, friendliness and protection truly grateful to his feelings. A little inquiry when I made, designated me as the clergyman who was expected, and the usual toll exacted of every passenger was firmly refused. We soon stopped at the gate of the venerable Mrs. T., where they were looking out for our arrival every hour. There is in this lovely region a small band of Episcopalians, at present without the services of a clergyman. They had had no opportunity of receiving the communion for more than a year, and when informed of my intention to visit them, they made preparation for services of two days' duration, and the celebration of the sacrament. The affectionate manner in which we were received, the kind and cheerful welcome extended to us by the venerable mother and her numerous descendants, made us feel grateful to God, who is the only giver of those christian feelings which bind together the different members of the human family in a community of interests and pleasures unknown to the world. I was pleased with the calm, yet invincible attachment with which these Episcopalians regarded the church. The aged mother said with feeling, that she acceded to all others the full enjoyment of their religious privileges and feelings, but that she could not lose her own love for the church. 'If,' said she, 'we have no clergyman, I cannot desert it; if I am unable to repair to the sanctuary, I can make a sanctuary of my own dwelling, and enjoy the service of the church under my own roof.'

On the second day appointed for religious services, we rode to the church, where, according to previous notice, the administration of the communion was expected. The retired edifice in which we assembled, is the smallest house of worship that I ever entered. It occupies the shaded summit of a slight eminence a short distance from the highway, and is smaller by many feet than the drawing rooms of the opulent inhabitants of the Queen City of the West. At one end is the pulpit, and at the other end, a small gallery for the servants. Within the limited chancel railing, was a table covered with a white cloth, containing a small bottle with the wine, a single piece of bread on a plate, and a small silver cup, the simple, yet affecting preparation made for the memorial of that great atoning sacrifice which taketh away the sins of the world. Though only a small congregation were gathered together, and of those present, not more than ten or twelve, bowed before the altar on which the finger of God has inscribed a Savior's love, yet the fearful eye, the deep solemnity, the fervent response, proved that the divine blessing is not confined to the worshippers of crowded and gorgeous temples, but may be experienced in all its richness, in scenes the most simple and sequestered. The exciting scenes of the annual election of the State had the effect to diminish the size of the congregation.

We spent another day in this neighborhood in the grateful reception of cheerful hospitalities extended to us by the various members of a numerous family, and in visiting with them some scenes of great natural beauty. There was one in particular, combining in the same view, to a remarkable extent, intermingled severity and loveliness. It is on the grounds of Mr. R. T., who, with his amiable and excellent lady, are members of our church. His residence is built on a graceful elevation, clothed with verdure, and shaded with large forest trees. Sloping gently down into the rich alluvial plain of the Kenawha, is a short but romantic walk from the rear of his dwelling, gradually ascending, it leads you through lofty woods, to the edge of a precipice, down which you cast your eyes several hundred feet, over huge moss grown rocks, intermingled with cedars and pines, in the wildest confusion, until at

the base you detect through the foliage the rippled surface of the Coal river. This stream makes almost a circular sweep up to the base of the precipice I have described, scooping out a great natural bowl, enclosing a peninsula of rich meadow, leaving between its nearest part but a narrow neck of land, through which the eye catches an exquisite glimpse of lovely scenes beyond, of vales stretching along in 'pensive quietness,' far from the busy haunts and tumult of the world. Turning from this spot, where it is luxury to linger, you come in a few paces to another point more elevated, where the eye extends again over the broad and luxuriant valley of the Kenawha. This river, at its junction with the Coal, several miles below, becomes much wider, and is distinctly visible from the spot I have noticed, looking like a distant lake surrounded with its green borders of primeval forest, the passage of a steam boat now and then over its bright surface, reminded us that human traffic is every where busy in the gulf of pursuit of wealth.

How melancholy would it be if these fair scenes should fail to be precious in the eye of God? The aged and venerable parent, whose example and piety are the guide and comfort of her numerous family and neighbors, will, in the course of nature, soon be gathered to her fathers; and then who shall stand by the ancient landmarks, and speak with authority for God and his church?—How shall they hear without a preacher, and how shall they preach except they be sent? I could wish myself young again that I might enter into this very field. It seems to be limited at present, but there is every hope that it will be enlarged. The Missionary Committee would do well to send there some young man, who, uniting to parochial duties, the care of a few scholars, would find ample support and employment, and an anxious of holiness and usefulness which many an anxious city divine might well envy. The Episcopal Recorder circulates in this vicinity, and is found in most of its dwellings.

Yours, truly,  
E. W. P.

## THE MISSIONARY MOTIVE.

The annexed, from a late communication of our Missionary to Martin, Rev. Mr. SOUTHWICK, is worthy of very attentive perusal. We commend it especially to all who would rightly understand the Missionary motive.

A missionary is entitled to the same freedom of opinion with any other man, upon such subjects as those to which I have just alluded. But he ought not to forget that, as a missionary of the Church, he has nothing to do with parties. The Church itself being the Missionary Society under which he acts, he is a representative of the whole Church, and not of any part or division thereof, and he would be justly liable to the charge of faithlessness to the Church, if he suffered any inferior motive to guide his labors. The more simply he looks to the great interests of his work, the more completely will he fulfil his duty to the Church. It was for Christ's kingdom, and the good of souls, that he left all; it was for this that the Church sent him forth. Shall he leave this pure and lofty ground and mingle the mighty motives of his cause with projects of low and earthly ambition? Or even if he feels that the views he entertains on inferior points, where men are allowed to differ, are those upon which the highest prosperity of the Church is based, and which, if universally practised upon, would bring the highest honor and glory to the Redeemer, it is not as a partisan of these views, but as a servant of Christ, that he is to carry them out, and embody them in his own labors of love. If he knows the excellency of his calling, if his heart is warm with celestial love, he will not readily abandon the elevated and independent position of a simple regard to the divine glory.

It is one of the highest consolations of the missionary work, and one of its purest blessings, that its end and aim are in the common estimation of all men, singly, purely and exclusively religious. It is by universal consent removed from the foggy lowlands of theological controversy. It does not belong to a party, or a section of the Church, but to the Church in its unity. Therefore it is that the Church has adopted it. She regards it as representing that in which she is one. Were it not so, she could not have made it her own. Its position favors, and even, in part, creates this peculiarity in its character. It lives and acts in a distant land, out of sight and sound of all that can disturb peace and unity at home. The missionary is thrown exclusively upon great Christian principles for the impulses of his activity and the end of his labors. He does not feel, or he feels but feebly, the modifying influence of varying opinions and subordinate phases of thought which prevail at home, and almost necessarily affect the mind and practice of every man. His own judgment may have been formed upon one or another standard, but he stands in this unrivalled position, that he is at liberty to act out the views which his judgment has formed with a single reference to the divine glory.

Every where, indeed, at home as well as abroad, in the private study and the public life of the parish priest, as well as in the humble labors of the foreign missionary, the same complete subjugation of all to Christ, may be, and ought to be accomplished. I only say that the task is more difficult in the one case than in the other. In the one case circumstances favor it, in the other they oppose it; in the one it almost requires an effort to avoid it, in the other it demands great watchfulness and spirituality of mind to attain it.

I have said that this peculiarity of the missionary work is its blessing. It is, indeed, its exceeding great reward. He only can know whom experience has taught, how refreshing and delightful it is to find one's self in a position where he can devote his undivided energies to the glory of his Redeemer in the salvation of souls. It is sweet to feel that one has discovered a retreat where the ill wind of rancor and animosity does not blow; that he is placed as nearly as the human state will permit, beyond the temptation and danger of exercising feelings destructive to charity, and consequently noxious to spirituality and peace of mind. It is here, if any where, that his heart swells with the purest emotions of undissembled love; that he embraces, in the wide expanse of his unobstructed affections, the universal brotherhood of Christ. It is here, if ever, that he learns what it is to be a member of the Church Catholic, and to

appreciate, if he is capable of appreciating, the inestimable value of the Communion of Saints. Hewishes, if in any situation he would wish, that he may be simply instrumental of the Redeemer's glory. Never is it probable that his eye will be so single, his motives so pure, and his aims so elevated, as in this holy work. If he cherishes the true spirit of his enterprise he will never be on earth so highly blessed. He is the representative of Catholic Christianity. Whatever forms the union between all the members of the Church of Christ, is intended to be embodied, expressed and conveyed in his work. Whatever constitutes the difference which separates them more or less from each other, is excluded from the work by its own peculiar nature. It is designed now, as when it was first instituted by Christ, to extend and discriminate only that which is the universal heritage of the Church, and has been so from the beginning—its doctrines, its ministry and its treasure of early accumulated riches, not the shadows of individual opinions, whose differences do not make men more or less members of that Church, nor any of those sectional views, which, though they may disturb the peace of the Church, can never be made the criterion of Catholicity.

Can any human mind conceive the blessedness of such a work? Can any one wish to mar its exquisite beauty, and bring it down from its heavenly height to mingle in the jar and discord of party strife? Not at least, I would fain hope, not at least one who has tasted its blessedness, and has numbered among the sweetest hours of his life those days and years which he has devoted to its interests. God forbid that any of us, who are but too highly honored in bearing a part in its glorious accomplishment, should raise such a sacrilegious hand against its life. Let others, if they can or will, strive to make it the watchword of party, but let us, at least, who bear its banners, be permitted to abide by its true principles. Let us be ranked under no other name than that of the Church which we serve on earth, and the Master which we serve in heaven. Nothing can be more inconsistent with the real nature of the missionary work, more contradictory to the leading principles of our missionary constitution, by which the Church makes her every member an agent in the same, than to endeavor to impress upon it, or upon any part of it, the stamp of party. For myself, and for my mission, so far as my own agency is concerned, I repudiate any connection and influence of this kind with horror and disgust. May I never be left to tempt the Lord and my God by bringing into this holy cause motives so corrupt and earthly. All that is most pure, most sacred, and most lovely, is associated in my thoughts with the work of extending the Gospel and the Church through the world. May no Christian hand, at least, be raised to degrade its heavenly character! May it be, as at first it was, and as our Church still designs to be, a retreat sacred for ever from the intrusion of earthly passions, and the strivings of sectional or individual ambition! May it be an arena of peace and love, where the Church shall gather her undivided strength for the great contest against the powers of darkness, and from which shall go forth the messengers of charity and good will to her forlorn and oppressed sisters of other lands!

## THE DIOCESE OF DELAWARE.

The gratifying intelligence has reached us, that the Convention of this Diocese, at their meeting in Georgetown elected the Rev. Alfred Lee, Rector of Calvary Church, Rockdale, in this state, as the Bishop of the Diocese of Delaware. We have also the additional gratifying information, that this election was upon the suggestion of Bishop Onderdonk, under whose provisional care, the church in this Diocese has been placed for several years past. This is the first election of a Bishop for Delaware. And a more judicious and Christian choice could not have been made, we think, among the whole number of her clergy. Mr. Lee is well and intimately known to us, and is esteemed and beloved by us, in the full extent of our knowledge. He stands among his brethren highly respected for his intellect and attainments, unusually popular for his private amiable deportment, and venerated for his consistent and holy example. As a discriminating preacher of the Gospel, he is not excelled among us, and God has greatly blessed his ministry for the conversion of many souls. Such a man will be a blessing to the church over which he is made the overseer. The prospect of his episcopate seems to us like a reviving of the holy and spiritual Leighton in the church once more. And though we well know how much the gentle and diffident spirit of our dear brother would shrink from what we have thus written, we cannot but feel our duty, as well as our right, to inform the Church at large, of the character of this election, and to congratulate the Episcopalians of Delaware upon the Blessing which God hath sent among them. When we think of such facts within the past year, amidst all the threatened invasions of error among us, as the elections of the Bishops of Georgia and Delaware, we are filled with joy and hope and thankfulness, in contemplating the prospects of our beloved Zion. We are still, by God's blessing, 'a city not forsaken.'—Ep. Recorder.

## MAINE CONVENTION.

The Annual Convention of the Church in Maine was held at Trinity Church, Sacro, on the 19th inst. Rev. F. Freeman, Rev. W. R. Babcock, Rev. S. Pratt, Hon. Robert H. Gardiner, Dr. Holman, and Dr. Packard, were elected Standing Committee of the diocese for the current year. Rev. F. Freeman, President, and Rev. J. Pratt, Secretary.

The delegates appointed to the General Convention are Rev. F. Freeman, Rev. J. Pratt, Rev. W. R. Babcock, Rev. F. C. Pomeroy, Chief Justice Weston, R. H. Gardiner, Esq., Dr. Merrill, and Mr. J. W. Bacheelder.

Secretary of Convention, Rev. W. R. Babcock.

Next Convention to be held in St. Mark's Church, Augusta, second Wednesday in July, 1842.—Christian Witness.

## BISHOP ELLIOTT'S PRIMARY ADDRESS.

The following passage from the primary Address of the Bishop of Georgia, we commend to the special attention of our readers:

Our Church is somewhat agitated, at this moment, upon the subject of its doctrine and its practice, and it behooves every Bishop to lay his hand upon himself, and every minister to take heed unto himself. As the clergy of a Church which has written Articles and a time honored Liturgy, one fixing her doctrine, the other regulating her practice, which has promulgated her Creed of instruction, which possesses an unbroken succession of authors contemporaneous with the publication of those formularies and explanatory of them, we ought not to find it difficult in deciding upon the agreement or disagreement of any thing that may be advanced, at this day, with those formularies, and that authorized explanation. The question, for us to settle, as ministers of the Episcopal Church of the United States of America, deriving our succession and our forms and our faith from the English practice, is, whether any views of doctrine or of practice, that may be submitted to our consideration, agree with her Articles, Liturgy, Creed, and the contemporaneous exposition of them defined in the eighty years in which they were moulding ourselves to the Protestant Episcopal Church—devoting ourselves to the ministry within her borders—in taking the vows which were laid upon us in our ordination, we limit ourselves, as it were,

to the doctrine and practice of the Church of England.







